The

Non-Subscribing Presbyterian

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Notes of the Month.

The June issue of the Magazine was incorrectly numbered 61. It ought to have been No. 60. Those of our readers who are interested in the matter can easily correct this printer's error with the pen.

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The annual meeting of the Non-Subscribing Presbyterian Church of Ireland commenced on Tuesday evening, the 18th June, when the Moderator, the Rev. T. Dunkerley, B.A., conducted Divine Service in the First Presbyterian Church, Belfast. We hope to give the sermon in a subsequent issue of the Magazine.

* *

On the following morning (Wednesday) the business of the Church commenced in the same place, at 11-30 o'clock. Rev. T. Dunkerley took the chair, and the roll was called. The Moderator said the time had come for him to resign the position they had entrusted to him twelve months ago, and he thanked them very heartily for the loyal support they had given him, the deference accorded him, during his term of office, which had made that time to him a real pleasure. The year they had passed through had been one of useful effort in their Church, and they had reason to congratulate themselves. But it had been full of sorrow also, for two uppermost familiar figures in their Church had been taken from them by death; he referred to William Napier, his predecessor in office, and Sunderland Smith. They were both full of years and full of honour for brave work faithfully done. Ministers both young and aged must all occasionally take stock and examine whether or not they were effectually serving their congregations, otherwise they might happen to be false to honour and to conscience. There were a number of congregations without ministers, but there was an immediate prospect of most of them being filled up. He trusted they would result in adding to their roll the names of good, earnest, and capable men. The great work of the year had been that of raising a Sustentation Fund, and they had been fortunate in the Convener of the Committee who had charge of that fund. They had good reason to congratulate themselves on the measure of success that had been attained in the scheme, but the work was still incomplete, the goal was not yet reached, and in the

year before them they must continue their efforts in that matter. Concluding, Mr. Dunkerley moved that the Rev. Alexander Gordon, M.A., be the Moderator for the ensuing year. No one had higher claims than Principal Gordon.

* *

Mr. Gordon declined the position on the ground that he could not during the coming year discharge the duties of the office in the way that he thought those duties ought to be discharged. As a result of some discussion, the Rev. Thomas Dunkerley, B.A., was unanimously requested to occupy the position for another year, which Mr. Dunkerley agreed to do. Rev. G. J. Slipper was elected Clerk in succession to Rev. J. J. Magill, who had resigned owing to ill-health, and Rev. J. A. Kelly was re-appointed Hon. Treasurer.

* *

In the course of business, Rev. H. J. Rossington moved the following resolution, notice of which he had handed in :—"It is with heartfelt regret that we record the loss our Church sustained through the death of the Rev. William Napier. For many years he laboured faithfully in several of our country Churches, winning for himself the deep sympathy of our own people and of many outside. By his fellow-members of this General Synod he was esteemed and loved for his wise counsel, his genial character, and his constant readiness to give of his best to the common cause. It was the recognition of these characteristics which was responsible for his election as the first Moderator of our Non-Subscribing Church, all the members of which, together with many persons outside its bounds, mourn his loss and sympathise with his relations."

* *

Rev. H. J. Rossington also moved :—"Our brotherhood was further weakened by the death of the Rev. William S. Smith. He also laboured long and devotedly as the minister of a country congregation, where his affectionate character and his keen interest in natural history, archæology, and Presbyterian history had free scope, and won for him great regard and general recognition. Quietly and unobtrusively he moved along life's ways, secure in the love of many friends and responsive to every call of duty and devotion. We think of him with gratitude and regret. We treasure and sympathise with the loss of those who knew him in the quietness and calm of his family circle, and pray that the Divine consolation may be theirs in all its fulness."

* *

Rev. Joseph Worthington, in moving the adoption of the report of the Sustentation Fund, said the fund stood to-day at £8,000. Nearly one thousand members of the Church had promised or given a donation, and they had secured under the scheme annual contributions from congregations equivalent to a capital sum of £5,000, so that as a result of their first year's effort they had succeeded in raising practically £13,000 for the benefit of their ministers and Churches generally. He thought, however, their generosity was not yet expended, and that many of their people would see their way to contribute. If they kept up their enthusiasm as they had been doing next year they would be able to record a very substantial increase to the fund. Mr. J. M. Andrews, in seconding, said the success had been due to the united effort of the people belonging to their Church. Independent of the good resulting from the fund itself, it was an important element that their Churches had been brought together in such a satisfactory way. He thought in everything England was anxious to help them, and if an application was made by influential men no doubt many generous and able Unitarians would be glad to come to the assistance of their poorer brethren in Ireland.

* *

In connection with the report on Temperance, Mr. John Smyth, M.A., Banbridge, moved the following resolution :—"That, in view of the fact that intoxicating drinks are the greatest barrier to the progress of Christianity both at home and abroad, this meeting desires to emphasise the opinion which

is now so generally prevalent that the responsibility for immediate advance on all lines of temperance reform rests with the Christian Churches, and rejoices that their responsibility is being more fully realised by ministers and laymen of all denominations, and hopes that all holding office in any Christian Church will be roused to a sense of the duty incumbent upon them of setting a safe example by becoming personal abstainers, and doing everything in and by their power to have intoxicants banished from the Church, the home, and the country."

* *

In the evening the annual dinner was held as usual, when the Moderator, Rev. T. Dunkerley, occupied the chair. There was a good attendance. The Moderator gave the toast of "The King," which was loyally honoured. "The Prosperity and Progress of the Non-Subscribing Presbyterian Church of Ireland," and the health of "The Moderator" received cordial recognition. Responding to the toast of "The Lord Lieutenant and Prosperity to Ireland," Rev. Alexander Gordon said the prosperity of Ireland depended not merely upon the success of its business operations and its various industries, but above all upon the spirit and character of its sons and daughters. They who dwelt upon the other side had always looked to Ireland for certain high characteristics, and looked upon them with admiration and sometimes with envy. They had admired and envied the purity of their daughters and the enthusiasm of their sons; they had found them strong in battle and constant in love. They had regarded the character inbred in the Irish breast as having a stamp and reality of its own, distinctive and almost unique. They had every confidence that whatever changes might be before them that high standard of eminence and excellence would be well maintained, and it was in that maintenance that the true and lasting prosperity of Ireland must be looked to. He knew something of the aspirations and of the difficulties which beset them, and his heart was always with them. He looked back upon the years he spent with them as amongst the happiest and most fruitful of his life. He assured them that no wish was dearer to his heart than that for the continued, extended, and exalted prosperity of Ireland.

* *

An important event, so far as our Church is concerned, was the Sunday School Conference held in Comber on Saturday afternoon, 1st June. More than five hundred people assembled together to hear what proved to be a most interesting lecture on "Sunday School Methods" by Mr. H. Thistleton Mark, M.A., LL.D., Master of Method at the Victoria University, Manchester. The substance of the lecture will be found on another page of the magazine. Rev. T. Dunkerley, B.A., Moderator, occupied the chair, and proceedings commenced with the hymn, "Onward, Christian Soldiers," and prayer offered by Rev. E. Lockett. In his opening address the Moderator suitably introduced Dr. Mark as a master of the subject with which he was about to deal, and, continuing, said that he was glad to think that the bulk of those before him were Sunday School teachers, and they would therefore be anxious to learn how they could conduct their classes to the best possible advantage. Their work of teaching the young was a most important work, and was a response to the words of the Master, "Feed My lambs." From week to week they were engaged in the noble work of helping and encouraging their younger brothers and sisters. At the conclusion of the lecture, and after some questions had been put and answered, Rev. G. L. Phelps moved a vote of thanks to the Chairman and also to the lecturer, and thus ended a very memorable meeting.

* *

The opportunity these conferences give for social intercourse is a special feature of their organisation. Whatever be the explanation, it is a fact that the Sunday School Conference can command the attendance of large numbers of members from most of our Churches, and there can be no doubt that the social aspect of the meeting

has something to do with the continued success. At Comber friends met friends, happy greetings were interchanged, and in not a few cases pleasant chats about old times were made possible. Fortunately, all the conditions necessary to the success of such a gathering were favourable. The weather especially was considerate. In the surrounding districts rain fell copiously, but at Comber there was not a drop ; on the contrary, it was a lovely day, with the genial warmth and brightness of sunshine prevailing. Our hosts were more than equal to the occasion, and their evident solicitude for the happiness and comfort of their more than five hundred guests called forth expressions of appreciation and admiration from all sides. Ultimately the meeting resolved itself into what looked very much like a large garden-party in the church and manse grounds, and then all too soon came the call of the returning trains and the time to bid our kind and hospitable friends at Comber good-bye.

A FETTERED CHURCH.

By Rev. John Barron.

THE recent Assembly of the Free Church of Scotland had before it a motion to remove a stained-glass window, "with life-size figure of the Saviour," from the Church at Lochranza, which is under the rule of the Glasgow Presbytery. This stained-glass window was placed there by a lady as a memorial to her husband between the time of the Union and the date at which the Church came into the possession of the Free Church. The motion was unanimously carried.

The objection to the window was on the ground that it was contrary to the "Authorised Standards of the Free Church, which forbade the making of representation of God, of all or any of the Three Persons, either inwardly in our mind or outwardly in any kind of image or likeness or any creature whatever."

"Mr. Robert Reid, Killellan, in supporting the motion, said, 'Some years ago the wife of the minister at Lochranza became a pervert to the Roman Catholic Church, and a year or two later the minister himself, who by that time had joined the United Free Church, also went into the Roman Catholic Church. That was sufficient to make them think. It was a curious fact that perhaps the only instance of one of their ministers becoming a pervert to the Roman Catholic Church since the disruption arose in the very Church in which the image was. (Hear, hear.) Suppose they were to allow that image to remain in that Church they were running the risk of Papists turning their Church into an idolatrous temple. He had no doubt that people would say they were narrow-minded bigots, but he trusted that they knew their principles better than to be moved by any such remarks. If they intended to stick to their principles, do..n with the window! (Applause.)'"

The Assembly of the "Wee Frees" has thus afforded an illustration of what their faith means. We have a repetition of the vandalism of the Puritan soldiery who wantonly destroyed so much that was beautiful in the old English Cathedrals and Churches. We make allowance in these days for the circumstances ; there was a strong revolt against Episcopacy, there was a deep-rooted hatred of Popery, moreover, the Bible had a grip of their minds and hearts, which it has never had since. The times were stern and the men were not of the temperament to place much value upon art or upon sentiment. But we are living in different times now, and yet here is an example of as uncompromising intolerance as would be found among any of the Puritans who drew up the Confession of Faith.

The "Wee Frees" owe their existence as a separate Church to the firm stand they took to abide without any modifications implied or otherwise by the Confession of Faith. The United Free Church is prepared to put a wide construction on the "standards," while the Established Church of Scotland

permits "reservations," which make the subscription nugatory. The Congregationalists, who practically made the Confession of Faith in the beginning, have allowed it to fall into disuse. But the Free Church of Scotland takes the palm as a "Subscribing Presbyterian Church," and by their very consistency are helping on the work of freeing the Churches from their fetters, for the work is helped by opposition as well as by support.

In the time of Laud, a man had his ears cut off for breaking a window in Salisbury Cathedral which had a representation of God as an old man with a long white beard. But such representations were quite common among the old artists. To the great majority, a modern representation of God in that form would be highly revolting.

But if the Free Church is to be consistent it must guard against any representation of the Holy Ghost under the symbol of a dove; but this symbol appears on the seal of one of the Presbyterian Churches.

Without entering into any discussion as to Jesus being the second person of the Trinity, he at any rate was of human form, and those who saw him had recollection of him, and his image must have been in their minds when they thought of him. Was it wrong for them to have that mental image? Would it have been wrong for anyone gifted with artistic power to have reproduced that image as a portrait? If not, why in later years should it be wrong for any artist to give expression to his conception of Christ? Does not experience prove that a noble picture of Christ exercises an uplifting influence on the reverent spectator? Have all pictures of Christ then to be destroyed? To be consistent, every member of the Free Church should tear out every picture of Christ in "the big ha' Bible, aince his faither's pride."

Must the "Lord's Supper" be represented without the Lord? Must "Christ blessing little children" be represented without Christ? And yet, although it is contrary to the law of the Free Church to have a picture of Christ, it is not contrary to the law to have a picture of the Devil. There is nothing in the Church law to prevent anyone substituting a picture of the Devil for that of Christ at the Church at Lochranza; that would be perfectly legal, since the Devil is not one of the persons of the Trinity.

Such the absurdity to which a Church, whose ministers are highly educated men, can be committed by slavishly following standards of faith, necessary enough long ago, when they were formulated as bulwarks against Popery on the one hand and undisciplined vagaries on the other. Art and music, which are blossoms of the spiritual life of man, are crushed, and devotion may find no outlet along the path of beauty. Hard, unlovely, tyrannical is such a faith. What other can we expect of it than that it should cast out from its synagogue the form of him who loved the lilies and delighted in the freedom of the birds?

SUNDAY SCHOOL METHODS.

By H. Thistleton Mark, M.A. LL.D.

SPIRIT is more than method. But right methods are at once an economy of labour and a more certain guarantee of results. The key-notes of right method in education are the utilising of the powers and the development of the life of the scholar; and this is so whether methods of organisation or methods of teaching are in question.

The great word in teaching is *co-operation*. The geometry of the situation is represented by a parallelogram with its diagonal; adjacent sides representing the teacher's part and the scholar's part in the lesson, respectively: the result of combining the two pulls is shown by the diagonal lying between them. The art of teaching is the art of combining the two pulls. Sometimes the direction of the scholars' interests and of their contributions will be more nearly that of the teacher's preparation than at other times. Moreover, the proportionate amount which teacher and scholars contribute to any

given lesson may vary almost indefinitely. But the process is always one of co-operation.

How to ensure this co-operation? First, teacher and class must *begin* together. To do this the teacher studies the art of taking the scholars' point of view. He knows that the boy cannot take his point of view. He must "begin at the *boy's* end." If distracting ideas are in the scholars' minds allowance must be made for them; and the only way to kill a disturbing interest is to let it die a natural death. The Kingdom of Heaven suffereth violence in every domain, save that of the learning mind. The way of the new lesson must be prepared, therefore, by the removal—which the teacher allows to be more or less spontaneous—of distracting or diverting ideas, and by the reviving of previous knowledge possessed by the scholars which is related to the lesson. Even intellectual giants have no other causeway. Knowledge enters the mind by paths of its own selecting. In welcoming new ideas, it only avails itself of the introduction of friends. In other words, it is from the known that we proceed to the unknown.

Next, teacher and class must *keep together*. To give an example, the teacher keeps the class with him by accepting in a generous spirit their efforts to help. If an answer is half right, the teacher accepts and uses the right half, often overlooking what is wrong. The oral teaching is of the nature of "give and take" between class and teacher, and cannot be participated in by the teacher in too generous a spirit.

As watchwords of the teacher's co-operation with his class, we might suggest: "Begin at the *boy's* end," and "Build around the beginnings *already* made."

Of course conditions of organisation and grading have much to do with the success of school and of class. And upon these lines much useful work has been done of late. The "graded school" is rapidly taking the place of the ungraded school. The grading of *material* for junior, intermediate, and senior scholars is already in process in the schools reached by this magazine. The graded *school* is a school conducted in "departments" which, when complete, consist of a Primary, a Junior, an Intermediate, and a Senior Department, the respective ages being up to 9, 9–13, 13–16, above 16. When fully fledged, each department has its own superintendent and corps of teachers, its own training class, as well as its own curriculum suited to the ages of the scholars. A bird's eye view of a Primary Department may perhaps be of interest.

(1.) The superintendent, almost of necessity a lady, has charge of the school session just as the superintendent of the ungraded school, rather more fully and constantly, perhaps, inasmuch as her duties are less easily delegated to visiting minister or other friend. This superintendent may be —and where possible it is better that she should be—the leader also of the Training Class. But at times the "trainer" may be other than the superintendent, in which case the superintendent needs to attend the Training Class in order to co-operate with the trainer by seeing that the course is followed on the Sunday. The superintendent commonly leads the review of the lesson at the close of teaching or (as may sometimes be better) reviews briefly the preceding Sunday's lesson before the teaching of the new lesson begins. (See the suggestion as to reviving previous knowledge: it is helpful to make our lessons consecutive.)

(2) The teachers are young people, say of 17 to 20, drawn either from the senior classes or from the congregation, who might legitimately feel some shyness about taking a class in the ordinary way, but who would be willing to join a training class and study together the art of telling the Bible stories to little people. From the school organiser's standpoint, this is a great step forward, both in the supply and in the training of teachers. From time to time the young teachers may be drafted off into the upper classes and their places taken by fresh recruits. (In some cases where

the age of ceasing to take an interest in the Sunday School is lower than 17, young teachers may be enlisted; but in that case the primary age should not go beyond 8.)

(3.) The classes are small, six in one class being the maximum, from three to five being the best number. A Beginners' Class for those under six years of age calls for separate treatment. This class is taken in one group by one responsible teacher and a helper, very much as "infants' classes" have always been.

So far the human elements: the separated children; the young teachers (one to every three or four children); the superintendent and (either the same person or under special conditions a second) the leader of the Training Class.

(4.) Apparatus is simple. (*a*) Small chairs or low and very short forms replace the long, high forms. At the opening of the Department these are arranged in rows facing the superintendent. When teaching begins the chairs are drawn together, the teachers and the classes forming small circular groups. (*b*) For the children's "expression"-work: small sand-trays, and either small hand black-boards, about 8 by 10 inches, or brown paper held on millboards. (*c*) For the Beginners' Class a larger sand-tray and teacher's black-board. (*d*) Chalk, crayons, charcoal, or the like. (*e*) The cradle-roll and small birthday remembrance cards. (*f*) Where the school can arrange an entirely independent session for its Primary Department, a piano.

(5.) Rooms: one for the united assembly of the whole department, including the beginners, and a smaller room, or a portion of the primary room partitioned or curtained off, into which the beginners may be drafted when teaching begins.

(6.) Order of service and details of procedure. See Miss Ethel Archibald's book on *The Primary Department* (London S.S. Union).

A Question:—Is a modified form of Primary Department suited to small schools?

Yes. Under some circumstances, *e.g.*, the too close proximity of the primary room to the larger schoolroom, separate singing is out of the question. In that case we may still have the Training Class (with its threefold advantage of preparing the teachers to meet the needs of the young children, of retaining the interest of elder scholars who might otherwise drift away, and of training teachers for future work in the school) may be held; the teaching may still be under the general supervision of a primary superintendent. The expression-work of the children may be introduced, and the appropriate furniture supplied. For the rest (even though ideally this is one of the things which it is advisable, excepting on special occasions, to avoid) the children may assemble with the other scholars.

In the school is the future of Church and denomination. In no surer way can the future be secured than by making the school of to-day the strength-centre of the Church and the arena of its service. New methods are needed, and fortunately are being adopted widely in English-speaking countries, the countries of the Sunday School—if what we cherish in the traditions of the past and in the life of the present is to be handed down to the future. In doing the best for the child, we do the best within our power for the future of Church and nation.

THE SUSTENTATION FUND.

THIRD LIST OF DONATIONS.

We print below the third list of Donations to the Sustentation Fund. The Holywood names appeared in the separate congregational list published in May. A further list will be published next month, and we earnestly appeal for generous donations, promises of which should be sent not later than the 20th inst.

Sir Edwin Durning-Lawrence ..	£100	0	0
S. C. N. Lowry, Downpatrick ..	20	0	0
In Memory of Joe, Jane, Ellen, and Mary Martin, Downpatrick ..	12	10	0
Miss Murphy, Holywood ..	11	0	0
R. Gault, First Belfast ..	10	0	0
Mrs. Boas, First Belfast ..	10	0	0
John Nelson, First Belfast ..	10	0	0
Mrs. Wm. Davidson, Downpatrick	10	0	0
Martha Johnston, Downpatrick	10	0	0
Miss Henry, Killinchy ..	10	0	0
W. W. Coleman, Holywood ..	10	0	0

James M'Ervel, Holywood ..	£10	0	0
Thos. M'Murray, Mountpottinger	5	5	0
William M'Kee, Moneyrea ..	5	0	0
Miss Smyth, Banbridge ..	5	0	0
James D. Smyth, Banbridge ..	5	0	0
Miss M'Caw, Banbridge ..	5	0	0
Robert M'Crum, First Belfast ..	5	0	0
Joseph M'Cullough, Newry ..	5	0	0
Rev. G. V. Crook ..	5	0	0
Mrs. Dickson, Killinchy ..	5	0	0
Thomas Henry, Killinchy ..	5	0	0
Mrs. Eliz. Bulmer, Ballyclare ..	5	0	0
John K. Graham, Holywood ..	5	0	0
James Murphy, Holywood ..	5	0	0
Miss M'Kee, York Street ..	5	0	0
Joseph Kell, Templepatrick ..	5	0	0
Samuel Ritchie, Templepatrick ..	5	0	0
Mrs. E. Campbell, Templepatrick	5	0	0
John Reid, Templepatrick ..	5	0	0
Alex. Gracey, Banbridge ..	4	0	0
Miss M'Kisack, First Belfast ..	3	3	0
James Scott, First Belfast ..	3	3	0
David Ervine, York Street ..	3	3	0
Mrs. Ervine, York Street ..	3	0	0
James Allen, Ballycarry ..	3	0	0
Robert Thompson, Templepatrick	3	0	0
James Orr, York Street ..	2	2	0
James Neill, York Street ..	2	2	0
Blakeley Kennedy, Mountpottinger	2	2	0
R. B. Abernethy, Moneyrea ..	2	0	0
R. & J. M'Graw, Moneyrea ..	2	0	0
Walter Lindsay, Banbridge ..	2	0	0
D. G. Radcliffe, Banbridge ..	2	0	0
S. Sterling, Banbridge ..	2	0	0
Miss Watt, Banbridge ..	2	0	0
James M'Keown, Banbridge ..	2	0	0
Samuel Bell, Banbridge ..	2	0	0
W. Haughton Smyth, Banbridge	2	0	0
John Dougan, Banbridge ..	2	0	0
George Wallace, Banbridge ..	2	0	0
R. M'Giffin, First Belfast ..	2	0	0
Andrew M'Keown, Templepatrick	2	0	0
Mrs. Wm. J. Moore, Templepatrick	2	0	0
William M'Giffin, Ballycarry ..	2	0	0
James Wisnom, Ballycarry ..	2	0	0
Alexander Ellis, Ballycarry ..	2	0	0
Robert Wisnom, Ballycarry ..	2	0	0
Mrs. Adrain, Ballycarry ..	2	0	0
Mrs. Service, Ballycarry ..	2	0	0
Stewart Lusk, Cairncastle ..	2	0	0
Patrick M'Clure, Cairncastle ..	2	0	0
William Stewart, Killinchy ..	2	0	0
Alexander Gibson, Killinchy ..	2	0	0
Miss Anna Murphy, Holywood ..	2	0	0
Miss Janie Murphy, Holywood ..	2	0	0
Miss Ferguson, Holywood ..	2	0	0
Miss Alice Ferguson, Holywood	2	0	0
Thomas Kellips, Holywood ..	2	0	0
Mrs. James Patterson, Holywood	2	0	0
George Erne, York Street ..	2	0	0
J, O. Abernethy, Mountpottinger	2	0	0
The Misses Smyth, Moneyrea ..	1	10	0
The Misses Feeney, Ballycarry ..	1	10	0
Friends at Bridport, England, per Mrs. Lockett ..	1	0	0
Mrs M'Cullough, Moneyrea ..	1	0	0
Miss Minnis, Moneyrea ..	1	0	0
James Frame, Moneyrea ..	1	0	0
John Simpson, Moneyrea ..	1	0	0
John Catherwood, Moneyrea ..	1	0	0
William Catherwood, Moneyrea...	£1	0	0
John M'Dowell, Moneyrea ..	1	0	0
James Blair, Moneyrea ..	1	0	0
William Hogg, Moneyrea ..	1	0	0
John Radcliffe, Banbridge ..	1	0	0
Miss Frazer, Banbridge ..	1	0	0
Robert M'Kee, Banbridge ..	1	0	0
Miss Jordan, Banbridge ..	1	0	0
"Atlantic," First Belfast ..	1	0	0
James Maclenahan, First Belfast	1	0	0
G. S. Mackenzie, First Belfast ..	1	0	0
W. R. Mackenzie, First Belfast	1	0	0
J. Mackenzie, First Belfast ..	1	0	0
Mrs. D. Porter, First Belfast ..	1	0	0
J. F. Lowry, First Belfast ..	1	0	0
Miss J. Scott, First Belfast ..	1	0	0
Abram L. Birkmyre, Templepatrick	1	0	0
Mrs. Hamill, Templepatrick ..	1	0	0
David M'Keen, Templepatrick ..	1	0	0
Robert Service, Templepatrick ..	1	0	0
William Gault, Templepatrick ..	1	0	0
John Parker, Templepatrick ..	1	0	0
Edward Laird, Templepatrick ..	1	0	0
James Parker, Templepatrick ..	1	0	0
James Parker, jun., Templepatrick	1	0	0
James M'Keown, Templepatrick	1	0	0
John Gourley, Templepatrick ..	1	0	0
Matthew Parker, Templepatrick	1	0	0
Thomas Barnett, Templepatrick	1	0	0
Alex. Steen, Templepatrick ..	1	0	0
Miss Cunningham, Templepatrick	1	0	0
Mr. Beggs and Miss Gray, Ballycarry ..	1	0	0
Alex. English, Ballycarry ..	1	0	0
Edward Gray, Ballycarry ..	1	0	0
M. M'Kee, Ballycarry ..	1	0	0
Mrs. Sturdy, Ballycarry ..	1	0	0
William Millar, Ballycarry ..	1	0	0
Mrs. Steele, Ballycarry ..	1	0	0
Miss M'Meekin, Ballycarry ..	1	0	0
W. J. Millar, Ballycarry ..	1	0	0
William Graham, Ballycarry ..	1	0	0
Mr. Bradford, Ballycarry ..	1	0	0
James Paisley, Ballycarry ..	1	0	0
James Paisley, jun., Ballycarry ..	1	0	0
John M'Causland, Ballycarry ..	1	0	0
John Nelson, Ballycarry ..	1	0	0
W. J. Thompson, Ballycarry ..	1	0	0
Archibald Burns, Ballycarry ..	1	0	0
John English, Ballycarry ..	1	0	0
James Magowan, Ballycarry ..	1	0	0
Thomas Hill, Ballycarry ..	1	0	0
Miss Margaret M'Giffin, Ballycarry	1	0	0
Mrs. Blackwood, Downpatrick ..	1	0	0
David M'Bride, Killinchy ..	1	0	0
Mrs. James Patty, Holywood ..	1	0	0
Hugh Shannon, Holywood ..	1	0	0
Thomas Wardlow, Holywood ..	1	0	0
Robert Crawford, Cairncastle ..	1	0	0
John Rogers, Cairncastle ..	1	0	0
Thomas Robinson, Cairncastle ..	1	0	0
Miss Mary Ervine, York Street	1	0	0
Samuel Ervine, York Street ..	1	0	0
Miss Mahon, York Street ..	1	0	0
Miss M'Clements, York Street ..	1	0	0
Mrs. Jones, York Street ..	1	0	0
George Stewart, Crumlin ..	1	0	0
J. W. M'Kay, Ballymoney ..	1	0	0
Mrs. Gray, Mountpottinger ..	1	0	0
Charles Mitchell, Mountpottinger	1	0	0

Thomas M'Mullan, Glenarm ..	£1	0	0
John Galbraith, Glenarm ..	1	0	0
Mrs. Alex. Grant, Glenarm ..	1	0	0
Mrs. Carroll, Glenarm ..	1	0	0
John M'Cambridge, Glenarm ..	1	0	0
John M'Kee, Moneyrea ..	0	15	0
Edward Radcliffe, Banbridge ..	0	15	0
Hugh Stevenson, Banbridge ..	0	15	0
Miss Bella Barry, Ballycarry ..	0	15	0
John M'Kee, Ballycarry ..	0	15	0
James M'Dowell, Moneyrea ..	0	10	0
John Lyons, Banbridge ..	0	10	0
St. Wilson, jun., Banbridge ..	0	10	0
George Parker, Templepatrick ..	0	10	0
Wm. H. Parker, Templepatrick	0	10	0
Miss Margaret Gourley, Templepatrick ..	0	10	0
Samuel Kerr, Templepatrick ..	0	10	0
James M'Keen, Templepatrick ..	0	10	0
Henry Barnett, Templepatrick ..	0	10	0
Robert Barnett, Templepatrick ..	0	10	0
John B. Jamison, Templepatrick	0	10	0
James Nesbitt, Templepatrick ..	0	10	0
Thomas Lynn, Templepatrick ..	0	10	0
James Gourley, Templepatrick ..	0	10	0
James Campbell, Ballycarry ..	0	10	0
E. Robinson, Ballycarry ..	0	10	0
Miss Agnes Greer, Ballycarry ..	0	10	0
Mrs. Wm. Hamilton, Ballycarry	0	10	0
Mrs. M'Meekin, Ballycarry ..	0	10	0
Mr. Robinson, Ballycarry ..	0	10	0
James Hill, Ballycarry ..	0	10	0
Samuel Robinson, Ballycarry ..	0	10	0
Edward Magowan, Ballycarry ..	0	10	0
Thomas Busby, Ballycarry ..	0	10	0
Miss A. M'Crea, Ballycarry ..	0	10	0
Miss Anne Mundell, Glenarm ..	0	10	0
Robert Dinsmore, Glenarm ..	0	10	0
Allan Ogilby, Glenarm ..	0	10	0
Hugh Ogilby, Glenarm ..	0	10	0
Miss Forsythe, Holywood ..	0	10	0
W. J. Harvey, Holywood ..	0	10	0
Robert Headley, Holywood ..	0	10	0
John Meneely, Holywood ..	0	10	0
H Purdy, Holywood ..	0	10	0
James Shannon, jun., Holywood	0	10	0
Mrs. Robert Allen, Mountpottinger	0	10	0
Mrs. Cheshire, Mountpottinger ..	0	10	0
J. M'Ilwrath, Mountpottinger ..	0	10	0
Mrs. Moore, Mountpottinger ..	0	10	0
Mrs. E. Allen, Mountpottinger ..	0	10	0
William Hagans, Cairncastle ..	0	10	0
Miss M'Meekin, Cairncastle ..	0	10	0
Mrs. Wm. Lusk, Cairncastle ..	0	10	0
Gardiner Topping, Cairncastle ..	0	10	0
W. J. Hunter, Crumlin ..	0	10	0
James Gibb, Crumlin ..	0	10	0
Charles Rea, Crumlin ..	0	10	0
Margaret Neill, York Street ..	0	10	0
Mr. and Mrs. Hutchinson, First Belfast ..	0	10	0
Miss Edith Ward, First Belfast ..	0	10	0
E. and S. Traill, First Belfast ..	0	10	0
Mrs. Traill, First Belfast ..	0	10	0
Hugh Boyd, Cairncastle ..	0	7	0
Miss Caroline Bell, Banbridge ..	0	6	0
Mrs. James Hamilton, Ballycarry	0	6	0
Mary Marshall, Killinchy ..	0	6	0
James Millar, Moneyrea ..	0	5	0
Miss Jane Dunwoody, Moneyrea	0	5	0
Miss Matchett, Banbridge ..	£0	5	0
David Bryans, Banbridge ..	0	5	0
Samuel Moreland, Banbridge ..	0	5	0
Miss L. Murray, First Belfast ..	0	5	0
Thomas Stewart, First Belfast ..	0	5	0
Mrs. M'Donnell, First Belfast ..	0	5	0
William Barnett, Templepatrick	0	5	0
Samuel Harper, Templepatrick	0	5	0
Mrs. Robert Kerr, Templepatrick	0	5	0
Mrs. Boyd, Templepatrick ..	0	5	0
Wm. Kelso Templepatrick ..	0	5	0
Miss Elizabeth Gourley, Templepatrick ..	0	5	0
John M'Kinstry, Ballycarry ..	0	5	0
Robert Steele, Ballycarry ..	0	5	0
Robert Nelson, Ballycarry ..	0	5	0
Mrs. Penny, Ballycarry ..	0	5	0
Mrs. Morrison, Ballycarry ..	0	5	0
Edward M'Master, Ballycarry ..	0	5	0
A Friend, per Mrs. James Campbell Ballycarry ..	0	5	0
John Nelson, Ballycarry ..	0	5	0
Lillie M'Combe, Newry ..	0	5	0
Margaret M'Combe, Newry ..	0	5	0
Mary M'Combe, Newry ..	0	5	0
Georgina M'Combe, Newry ..	0	5	0
John Calvert, Killinchy ..	0	5	0
Miss Douglas, Holywood ..	0	5	0
Mrs. Gallagher, Holywood ..	0	5	0
Hugh Wilson, Holywood ..	0	5	0
John Wright, Holywood ..	0	5	0
Mr. Jennings, Mountpottinger ..	0	5	0
Mrs. Douglas, Mountpottinger ..	0	5	0
William Maxwell, Cairncastle ..	0	5	0
Hugh Dempsey, Cairncastle ..	0	5	0
Miss A. H., Crumlin ..	0	5	0
Harry Henry, Crumlin ..	0	5	0
Hugh Duffin, Cairncastle ..	0	4	0
John Parke, Cairncastle ..	0	4	0
Alex. Currell, Glenarm ..	0	2	6
Hugh M'Neill, Glenarm ..	0	2	6
Joseph Wilson Glenarm ..	0	2	6
Ina M'Combe, Newry ..	0	2	6
Victor M'Combe, Newry ..	0	2	6
M. Buchanan, Cairncastle ..	0	2	6
William Dempsey, Cairncastle ..	0	2	6
John M'Cready, Ballycarry ..	0	2	0
David M'Master, Ballycarry ..	0	2	0
Mrs. Hay, Ballycarry ..	0	2	0
W. Moore, Ballycarry ..	0	2	0
James Parke, Cairncastle ..	0	2	0
John Montgomery, Glenarm ..	0	1	0
Previously acknowledged	£7,002	4	0

THE SHRINE IN GOUGAUNE.

By Rev. G. V. Crook.

"EVEN the faintest relics of a shrine of any worship wakes some thought divine."

Meditating on these words, I started on a pilgrimage to Gougaune Barra. In no part of Ireland, I think, is there to be found a place so utterly

desolate and gloomy as the gap in the Sheehy Mountains, known as "The Pass of the Deer." It is through this famous pass that the island of Gougaune Barra is best reached. At the end of the sixth century the Saint Fin-Barre made it his chosen retreat, and the spot is still held in great veneration. It is the scene of thousands on the Saints' anniversary. Mass is celebrated in the ruined sanctuary, and throngs of devotees from all parts of the country join in the sacred rite.

The approach to Gougaune, previously to the construction of the present road, was a work of great difficulty. Dr. Smith a century and a half ago tells us that he spent two hours in passing, with great labour, the rude causeway of two miles between the top of Inchageela lakes and Gougaune.

Approaching the base of the mountains which occupy the extremity of the glen, the road suddenly quits the even tenor of its way, and strikes off abruptly to the left into the wild defile of Kaim-an-eigh, the path of the Deer. A rude footway path of about a mile in length leads in uneasy windings over a rocky moor to the borders of the lake. Near at hand, but unseen, the infant Lee murmurs in its departure from those scenes, amidst which one feels it still wishes to linger, whilst full in front arise those mountains hoary and majestic in whose hollow it has its rise.

A sudden turn in the way reveals the whole scene at once to view, and one of more savage desolation or of a more stern and impressive character, Nature cannot well present for our admiration and wonder. Gougaune—the gorge of the river—is a deep mountain recess, or hollow, about a mile and a half long, environed, save at the east side, by steep and lofty hills, covered with heath, with an abrupt and broken surface. The centre of this hollow is occupied by a lake of considerable extent. On every side, save the south-east, mountains of gigantic proportions and furrowed by torrents, arise in vast and almost perpendicular masses, their inverted shadows gloomily reflected in the waters beneath, those steep and frowning precipices being the home of an hundred echoes.

Nearly midway in the lake is a small wooded island, affording a relief to the eye, and redeeming the solitude of the scene. On this "green island" only half an acre in extent, the saintly recluse built his oratory, now dismantled and roofless, and it remains one of the most venerable shrines in the whole of Ireland, with all the halo of ruin and antiquity about it.

This shrine, set in the midst of the lonely lake, which is approached by a causeway, whose dark waters are enclosed by mountains which hedge in the sky, and cast an air of desolation on the scene, was the desolate abode of Saint Fin-Barre for years, hidden and lost to all human ken, save his monks and scholars, or an occasional visitor from the outside world.

The holy well is supposed to possess peculiar virtues, and at one time was resorted to twice every year by simple folk who believed in the old-time cures effected by its miraculous waters. The greater part of the island is covered by the ruins of a cloister containing eight cells facing the causeway, from which a passage leads through an avenue of trees to a terrace about five feet in height, to which we ascend by a few steps. In the middle of the cloister on a little mound with four stone steps stands the time-worn shaft of a wooden cross—

"Shrine of Saint Fin-Barre can it be
That this is all remains of thee'."

This unpretending spot affords as pensive a field of contemplation as could be found in the Emerald Isle. Every inch of ground is associated with the Saint. All around the eye sees Nature in her sternest mood, save on the little "green isle" which forms a picturesque and luxuriant counterpart to the rough mainland. The sward is the greenest and of the most delicate freshness. Trees, the ash and the arbutus (a plant almost indigenous to Killarney and Glengariff, into the first of which places it has been conjectured that it was brought from the Continent by the monks settling in the islands of its lakes) clothe its margin and shade the remains of the cloister, while all around are those rugged heights and that stern grandeur making

such a striking contrast in this wild home of Saint Fin-Barre.

A little to the east of the island is the exit of the River Lee. Its shallow bed is here crossed by a few stepping stones, shortly below which the stream is heard sounding wildly as its course is impeded by rude masses of naked rock standing out stubbornly as if in resistance to its escape, over which it is hurried, bounding deliriously from rock to rock and sweeping with headlong rapidity, chafed and all in foam, till far off you see its hurried motion sparkling through the rugged valley, opening on the Lakes of Inchageela.

On arriving at the head of the valley all exit seems impossible. Grey rocks piled on rocks arise, tenanted by the birds alone. The precipitous mountains seem to bar all further progress. The ascent is truly a work of toil, but the view from the summit called Farbreagach, "the deceptive man," well repays the difficulty of ascending. An immense stone, similar to the Druidical circles of upright stones, stands on the top, and is visible at a great distance, having, from the opposite highlands, somewhat of a human appearance. The Killarney Mountains stand out in all their purple grandeur, the trackless Atlantic still more remotely beyond, and inland the estuary of Bantry resplendent in light and chequered with "Islets fair" along the extremity of this long, broad valley. Nothing in mountain scenes of glen or defile in our island can surpass the sublime grandeur and solitude of this sacred spot.

Saint Fin-Barre was born in the neighbourhood of Bandon, and died at Cloyne in the seventh century. From the dim records of the past he shines out more distinctly as the founder of Cork than the recluse of solitude and reverie in the old hermitage. The origin of the saint's retreat to his barren island traditionally is as follows :—

When Saint Patrick, under the shadow of the great Croagh Patrick, pronounced his famous curse upon the reptiles, and sent them to be drowned in the bogs and lakes, a winged dragon was overlooked, which so desolated the country that a holy man was sought out, and Saint Fin-Barre drove the monster into Gougaune Lake, on his promising to erect a church "where its waters meet the lake." The saint having exterminated the dragon, fulfilled his agreement by founding the Cathedral of Cork after leaving the sequestered lone isle of Gougaune Barra.

His little cloister on the "green isle" was built on the smallest scale, each side containing two circularly-arched cells ten feet deep and eight feet high by four feet in breadth. Its remains are of remote antiquity perhaps amongst the earliest stone work in Ireland. Here was none of the pride of architecture, none of the world's wealth, yet into this retreat, sacred to ever musing melancholy, tradition tells us polemical rancour found a way through the wild and rocky fastnesses into the hut of the hermit. The life of this famous anchorite cannot have been one of great comfort or convenience—truly it was one of silence, gloom, and unnatural mortification. Man elsewhere loves to contend with and, if possible, emulate Nature, but here, as if awed by the sublimity of surrounding objects, he realises his own littleness typified in this humble temple of stone, with the Cross as its central object. As we wended our way home under the starry vault, by the echoing murmurs of the River Lee, to the City of St. Fin-Barre's Cathedral, we realized the insight, sanity, and truthfulness of the Master's words—"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

There is a green island in lone Gougaune-Barra—
The Lee in its song rushes forth like an arrow
In Keim-an-eigh valley; a thousand wild fountains
Come down to that lake from their home in the mountains.
There grows the wild ash, and a time-stricken willow
Looks pensively down on the mirth of the billow
'Midst its zone of dark hills: St. Fin-Barre's devotion
Shall spread from this island right over the ocean.

Its lone-wooden Cross holding secret of glory—
Life—Humble and Loving—The world's greatest story—
Then mingling once more with the voice of those fountains
The Message of Love will be heard o'er those mountains.
Oh! where is there dwelling in valley or highland
More sacred and weird than this lone little island!

THE LATE JOHN CHAMBERS, TALLYNASKEAGH.

ON Tuesday, 20th ultimo, the remains of the late John Chambers, of Tallynaskeagh, were followed by a large number of mourning friends for interment in the graveyard at Ballee Non-Subscribing Presbyterian Church Deceased, who was in his 83rd year, was one of the largest farmers in Lecale, and deservedly held the esteem of all creeds and classes. His poorer neighbours have lost an ever-helpful friend, whose place it will be hard for any other man to fill.

The Rev. Joseph Henry Bibby, in the course of a funeral address, said :— We read of an ancient people that they held back from giving the highest honours to their dead for a season, so that if any man had an accusation to bring against the memory he should be heard; and if it were proven, the honour should not be given. I stand by the dust of our friend to-day. He must have had his errors, for he was human. He has gone in and out among us; many of us do not remember a time when he was not our intimate friend. Yet I do not know what his errors were, and I stand as your spokesman to-day and declare his open common life among us clean and untarnished The neighbourhood is the court in which that claim of a man's life is tried and the verdict is with him. He was a man of great courage; for all his life long he took the side which he considered to be right, no matter at what cost to himself in social prestige or personal honours; and, remember there was a time, and that quite recently, when a tenant farmer could gain many favours if he would only carry himself so as to please the powers that be. He had a healthy contempt for cant and hypocrisy, a friend of the weak and oppressed, possessed of much earnestness of purpose, genial and good-natured, able to say "no" when it might have suited him better to have said "yes" had he considered his own personal interests. In these and many other ways he set an example worthy of imitation, and it can be truly said of him that his was

"A life well spent, whose early care was that
His riper years should not upbraid his green."

He stood breast forward to fight against what he considered to be injustice to his fellows, and at a time when temperance work, which to him meant out-and-out teetotalism, was not so popular as now, he and his sister, Agnes, did valiant things for a cause that was ever dear to them and for which no sacrifice was held too great. Always the man sincere, frank, and without dissimulation. Had he followed his natural bent there is no doubt he would have left a deep mark in the annals of mechanical engineering. Surely heredity stands for something here, for he leaves behind him sons whose name stands and will stand for a great deal in the history of mechanism. He was one of the most modest men I ever knew; there was no ostentation in him, and he was without pretence. His very failing seemed to be diffidence—shyness. He was always distinguished in a high degree by an affectionate sympathizing disposition that made him ever ready for every good work; ready and willing to do those offices of kindness which many a sick and sorrow-stricken home in the neighbourhood will always remember with loving gratitude. The sentiment and habit which ran through his whole character was kindliness. For a great many years he was secretary and treasurer of this Church, and on two occasions my grateful people publicly testified to their esteem for him by presenting to him outward and visible signs of their regard. The assured rest has come at length to our life-worn brother, and our thanks go out to God that his call home came so peacefully. The

loss of such a man cannot but be deeply felt. His name is still with us; and while we cherish the memory of his good qualities, in comparison with which his imperfections were as nothing, let us imitate them, and try to compensate the loss by each doing our share more earnestly in the things that make for the betterment of all. For his sorrowing relatives our prayer is that they may be supported by the sense of the public sympathy, and cheered and consoled with the hopes of Christ's Gospel. May his aged partner in life's journey lean upon the unfailing arm of the Divine Mercy, and lose the acute sense of sorrow in the exercise of the duties that follow a mother's instinct. May Providence guide the ways of his family safely and honourably through life, and may they show respect to the memory of the departed by copying his excellencies and by cherishing the sacred principles which he impressed upon their understandings and hearts. And when the few fleeting days of time are passed, God grant that we may all hear the Master's welcome—"Come, ye blessed of my Father! inherit the Kingdom prepared for you from the foundation of the world." AMEN.

THE LATE EDWARD GREER, B.L.

THE news of the death of Mr. Edward Greer, barrister-at-law, who was the first legal Land Commissioner in Ireland, will be learned with regret by a large circle of friends and acquaintances. A son of the late Mr. Robert Greer a well-known Newry merchant, the deceased, who was born in 1832, and had thus reached the patriarchial age of eighty years, passed away on the 20th June at his residence, Rathgar, Dublin. Practising as a solicitor in Newry, the late Mr. Greer, who was for a time in partnership with Mr. R. A. Mullan, was a keen student of the Land Acts, and was reputed to be an exceedingly high authority on everything pertaining to land legislation. It may be remembered that he represented the tenants in the case of the Dufferin estate, which caused considerable interest at the time. He was engaged in promoting several Parliamentary Bills, and took an active interest in the development of Rostrevor, where he resided for many years prior to his being called to the Bar. For a considerable period the deceased occupied the position of Sessional Crown Solicitor for the County of Armagh. His death will recall the stirring debates and momentous scenes in the House of Commons in connection with the passing of the Land Act of 1881, in which year he was appointed first legal Land Commissioner for Ireland, and had the honour in that historic year of opening in Belfast the first Land Commission Court ever held in this country. He was selected for that important position by the Right Hon. Hugh Law, who was then Lord Chancellor of Ireland.

From that time until his retirement from the Commission he was a leading exponent of the Irish Land Acts, and edited a series of reports, in addition to being the author of many publications relating to the Land Acts and their administration. Called to the Irish Bar in 1897, he was a highly-esteemed member of the North-East Circuit, and enjoyed a large practice in the Land Courts. In later years he acted as Junior Crown Prosecutor at the Winter Assizes in Belfast and also in Louth. The late Mr. Greer, whose genial disposition and kind-heartedness secured him many friends, was a keen yachtsman and was also much interested in coursing. He was twice married, his first wife being a Newry lady, and his second the eldest daughter of the late Benjamin Thomson, a solicitor in Liverpool. This lady, who survives him, is a sister to Mrs. J. C. White, and with her in her bereavement sincere sympathy will be felt. Mr. Greer, who was a devoted member of the Unitarian Church, leaves no family. His remains were removed from the Warrenpoint Railway Station on Monday, on the arrival of the train from Dublin, and were interred in the Warrenpoint Unitarian Churchyard.

Reports.

Ballyhemlin.—A special service was held on the afternoon of Sunday, June 16th, 1912, when an able and eloquent sermon was preached by the Rev. H. Enfield Dowson, B.A., of Gee Cross, Cheshire, the ex-President of the National Conference of Presbyterian and Free Christian Congregations. There was a large congregation, a good contingent having come over from Greyabbey. The collection amounted to over £13. Mr. Dowson preached from the text: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The liberty that is the breath of our nostrils, the free thought, the freedom from bondage to terror of eternal torment, if these were the means of salvation, then were we saved and saved again. If to be abreast with all new thought of the day, if to be foremost among pioneers in the advance of theology meant salvation, then were we saved. But these were the results of our advanced position which had great and grave dangers. If we had got rid of the idea that worship was something specially pleasing to God, and a sort of magic key to open to us the gate of heaven, and if we held that anywhere and any time was equally sacred to the worship of God, the danger was that that which could be done anywhere would be done nowhere, and that which could be done at any time would be done at no time. A strong appeal was made to guard religious worship from being dropped through indifference. In the preacher's early days it was the universal custom for parents to take their children to Church to train them early to attend the house of God. The young people were strongly urged to take their part in Church life.

The Association: Annual Meeting.—The annual meeting of the Association was held in the First Presbyterian Church, Belfast, on Tuesday, 18th June, at 2 o'clock. There was a good attendance. The President, Rev. A. Turner, took the chair, and, after praise and reading of Scripture, constituted the meeting with prayer. The roll was was called by the Secretary, Rev. H. J. Rossington, after which Rev. A. Davison, Dromore, was unanimously called to the chair for the ensuing year. Mr. Davison suitably acknowledged the honour conferred upon him, and gave assurance that he would do his utmost to discharge the duties of his position with efficiency. Rev. J. A. Kelly moved the adoption of the report of the General Purposes Committee, which, among other things, regretted that the Committee had to record the loss through death of two of its oldest ministers—Rev. William Napier and Rev. W. S. Smith—who had served the Association faithfully. Heartfelt sympathy was tendered to the relatives of the deceased. Rev. A. Turner moved the adoption, subject to audit, of the Report of the Governors of the Orphan Society. In the course of a brief speech, Mr. Turner described the report as an account of very successful and useful work. This report will shortly be in the hands of subscribers. The Association completed its usual routine business.

The Remonstrant Synod of Ulster.—The annual meeting of this Synod was held in the First Presbyterian Church, Belfast, on Tuesday, 18th June, at 12 o'clock. Rev. J. Worthington, the outgoing Moderator, presided, and there was a good attendance of ministers and elders from the Presbyteries of the Synod. After hymn, Scripture, and prayer, the Moderator thanked the fathers and brethren for the aid they had given him during the past year, and then the Synod proceeded to the election of Rev. Eustace Thompson, Cairncastle, as Moderator for the ensuing year. Mr. Thompson suitably thanked the Synod for the honour conferred upon him, and, taking the chair and proceeding with the business, the Rev. G. J. Slipper was appointed Clerk in the room of Rev. J. J. Magill, with whom on account of his continued ill-health the Synod deeply sympathised; and the Rev. S. E. Bowen, Crumlin, was appointed Assistant Clerk. The report of the Remonstrant Synod's Finance Committee was presented by Rev. J. A. Kelly, and was unanimously

adopted. The Finance Committee was re-appointed. All the usual routine business of the Synod was transacted, including a vote of thanks to the Congregation of First Belfast for their kindness in granting the use of their meeting-house, vestry, and rooms for the holding of the annual and other meetings.

Echoes.

Something was said in these *Echoes* recently concerning flint implements conjectured to have been made by man 500,000 years ago, being discovered in what is now Suffolk. Now, *The Times* reports that the skeleton of a very ancient man has been discovered in that locality beneath an undisturbed layer of chalky boulder clay. He is not, however, as old as the flint tools mentioned are supposed to be, as he dates backward, it is conjectured, only 100,000 years! Still, that supposes him to have lived before the glacial period, when northern Europe was covered by a great ice sheet, like that of Greenland at the present day, which covers more than half a million square miles.

* *

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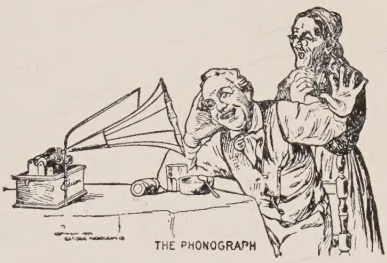

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